

Evaluation of the Qur'an Memorization Program Based on the CIPP Model Through Final *Tasmi'* Activities in the *Tahfidz* Class at SMPIT Insan Madani Palopo

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Abstract. This study aims to evaluate the Qur'an Memorization Program through the Final *Tasmi'* activity in the *Tahfidz* Class at SMPIT Insan Madani Palopo using the CIPP (Context, Input, Process, and Product) evaluation model. This evaluative research measures the effectiveness of the implemented learning program while identifying strengths and weaknesses in each program component. The CIPP model, developed by Stufflebeam, serves as the analytical framework for examining all aspects of the program. Data were collected through observation, interviews, and documentation, then analyzed qualitatively. The results of the study show that, in the context evaluation, the program focuses on strengthening student memorization but has not been adjusted to students' individual needs. The program also lacks a specific vision and mission and instead refers to the school's vision and mission. In the evaluation of inputs, schools do not yet have formal criteria in teacher selection due to limited human resources. Teachers' backgrounds vary, but they receive periodic training and basic facilities and infrastructure because final *Tasmi'* is held at students' homes. In the evaluation process, learning uses the Wafa method with the rhythm of Hijaz, with a daily deposit system that includes pilgrimage, muraja'ah, and turjuman, and final *Tasmi'* is carried out 1 time at the end of the even semester of grade IX. In the product evaluation, students' memorization achievements vary, with 58% of students achieving the target of 3 juz, while students' reading fluency is generally relatively good. This research contributes to the development of Qur'an learning programs in a formal education environment through a comprehensive and continuous evaluation approach.

Keywords: Program Evaluation; Memorization of the Qur'an; CIPP Model; *Tahfidz* Class.

1. Introduction

The existence of a learning program does not, by itself, prove its meaning. It only gains academic legitimacy when its goals, processes, and impacts are examined through systematic and continuous evaluation. Within this framework, evaluation is an intellectual effort to measure the distance between the ideals formulated and the reality that takes place, as well as to gather the basis for the improvement of educational programs (Nurfadilla et al., 2023). The assessment shows whether the goal is actually realized in the achievement or still stops as a normative formulation (Nurman, 2016). Therefore, evaluation is not just an administrative activity, but a process of assigning value to the benefits of an object with a procedure that can be accounted for (Stufflebeam & Shinkfield, 2007). The information it produces becomes evidence to assess the level of achievement of program goals, as well as the basis for making the right educational decisions.

At the program level, evaluation functions as a mechanism of knowledge production: data is collected, tested, interpreted, and then presented so that decisions are not based on mere conjecture. From this process, it can be determined whether the program is worth continuing, improving, redirecting, or even terminating. The evaluation also opens up the internal structure of the program by showing strengths, obstacles, and needs for adjustment, then returns the findings as feedback for the implementers (Yusiyaka, 2016). In the context of education, the evaluation function has an ethical dimension because each policy touches on the process of human formation; therefore of the program's effectiveness must be proven through the relationship between implementation and the goals to be realized.

The growth of the Qur'an *tahfidz* program in various Muslim communities, including in Indonesia, marks the increasing attention to education rooted in Islamic values (Suriadi et al., 2026). This phenomenon is not only related to the increase in the number of memorizers, but also to efforts to shape students of thinking, attitudes, and life orientation through proximity to the Qur'an. The *tahfidz* program is one of the learning models that integrates cognitive, affective, and psychomotor aspects in a religious-based character education unit. In that context, SMPIT Insan Madani Palopo places the Qur'an Memorization Program in the *Tahfidz* Class as one of the flagship programs to foster a Qur'anic generation by strengthening memorization, morals, and understanding of Islam.

Every learning program, including religious programs, requires evaluation so that its sustainability does not depend solely on institutional habits. Evaluative findings are needed to weigh policy direction and ensure that program implementation remains in line with its objectives (Nugroho & Ridho, 2024). Religious education, in essence, not only transfers knowledge but also helps people develop value awareness. The Qur'anic orientation should therefore be seen in a character that brings peace, purity of conscience, and social responsibility (Ushama et al., 2025). For people who study and memorize the Qur'an, sincerity is an inner foundation that keeps learning from becoming mere external achievement and directs it toward the pleasure of Allah SWT.

As Allah Swt says in QS. Al-Mujadilah/58:11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّعُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

"O you who have believed, when it is said to you, 'Give space in the assemblies,' make room for it; surely Allah will give you space. When it is said, 'Stand up,' (you) stand up. Allah will certainly raise the believers among you and those who are given knowledge of some degree. Allah is Careful about what you do." (RI, 2012).

The message of this verse shows that science cannot be separated from the ethics of human presence in the common space. Spaciousness given to others, obedience to the rules of the assembly, and humility are concrete forms of maturity of knowledge. Allah SWT. exalts the degree of believers and knowledge, but that height is not the legitimacy to feel superior; Instead, it gives birth to a moral obligation to be polite, respectful, and humble. Thus, knowledge and faith become forces that elevate human dignity when rooted in clarity of heart and expressed in manners (Shafiyurrahman Al, 2012).

The Qur'an Memorization Program at SMPIT Insan Madani Palopo was realized, in part, through the establishment of the *Tahfidz* Class. The orientation does not stop at the birth of graduates who have memorized; it also makes the quality of Qur'anic reading a key part of students' competence. Institutionally, this class provides a coaching space for students who have completed tahsin and, at the same time, distinguishes them from those who are still in the stage of refining their readings. Thus, the program places memorization as a gradual process that relies on reading accuracy, not as an accumulation of verses that is independent of the quality of the reading. This program is also innovative in Islamic religious education at the junior high school level, integrating traditional approaches (*talaqqi*) with modern learning management.

Final *Tasmi'* serves as a key point of connection between coaching and accountability for learning outcomes. This activity took place after students completed tahsin and *tahfidz* and periodically deposited their memorization with the coach. At the final stage, memorization is

listened to by several parties, including *tasmi'* or examiner teachers, coaches, parents, and the school community. The observed aspects were not limited to fluency of reciting verses; they also included tajweed accuracy, the meaning of letters, the ethics of recitation, and the participants' psychological readiness. From an educational perspective, final *Tasmi'* is not just an academic measurement space, but a formative event that tests students' courage, discipline, and responsibility. Awarding certificates or awards to successful participants also serves as recognition of the learning process and a source of motivation for other students.

In assessing these achievements comprehensively, the Qur'an Memorization Program through final *Tasmi'* requires a comprehensive and systematic evaluation framework. The CIPP (Context, Input, Process, Product) model developed by Daniel Stufflebeam is considered relevant to assess the Qur'an Memorization Program in the *Tahfidz* Class in its entirety (Fitriani et al., 2024). The strength of this model lies in its ability to place program quality as the result of relationships between components, rather than as a result of a single stand-alone element (Hasriadi et al., 2024). The context explains the needs and direction of the program; inputs indicate resource readiness; the process shows how the program is run; While the product reveals the achievements produced. This structure supports improvement decisions based on an objective understanding of the overall program system.

The relevance of the use of the CIPP model is also seen in previous studies. Its application to the evaluation of the learning of the Ummi method at the junior high school level shows an improvement in the ability to read the Qur'an (Wahyuni & Aisyah, 2020). In the evaluation of the *tahfidz* Al-Qur'an program at the Darul Huffaz Islamic Boarding School, the model helps identify the alignment of the program's vision with the needs of students as one of the main strengths (Mufit, 2020). At the primary school level, the same framework has been used to map the strengths and weaknesses of Qur'anic literacy instruction (Putra et al., 2021). The series of findings shows that CIPP has adequate reach to study Qur'an-based programs at various levels, including tahsin, tahfidz, Qur'anic literacy, and other intensive learning.

Previous studies have positioned CIPP as a framework that enables ongoing program improvement because the assessment does not stop at the final results. However, final *Tasmi'* has a more complex evaluative character: with tests of memorization alongside the quality of tahsin, the accuracy of tajweed, and students' readiness to demonstrate their learning outcomes. At this point, memorization is no longer understood only as a quantity of juz, but rather as a unity between memory, reading accuracy, and the formation of responsibility. Although various Qur'an learning programs have been studied through CIPP, no research has been found that specifically tests the Qur'an Memorization Program through the Final *Tasmi'* activity in the *Tahfidz* Class at the junior high school level at SMPIT Insan Madani Palopo. The gap in the study forms the space of novelty of this research, namely the use of the CIPP model to assess final *Tasmi'* as the peak of integrated evaluation in the formal education system.

This research is expected to produce an understanding that goes beyond a list of program advantages and disadvantages, explaining why the program works, that needs strengthening, and the direction of change that may be taken. This knowledge can inform other schools developing similar programs. It can serve as the basis for SMPIT Insan Madani Palopo in formulating policies on the dimensions of context, input, process, and product. On this basis, it is important to evaluate the Qur'an Memorization Program through the Final *Tasmi'* activity in the *Tahfidz* class so that the existence of the program is not only administratively valid but also proven pedagogically meaningful. Ultimately, the success of the program lies in its ability to form a generation of Qur'ans who master memorization as well as read the Qur'an fluently and responsibly.

2. Method

This study employs a qualitative approach through program evaluation, using the CIPP (Context, Input, Process, Product) model as its analytical framework. A qualitative approach was selected because the research aims to gain a deep and comprehensive understanding of the implementation of the Qur'an Program within *tahfidz* (Qur'an memorization) classes and the final

tasmi' (public recitation/assessment) activity. The study was conducted at SMP IT Insan Madani Palopo, with purposively selected subjects: the Principal, the Qur'an Program Coordinator, *tahfidz* teachers/homeroom teachers, and students participating in the *tahfidz* classes. The object of the study examines the Qur'an Program in *tahfidz* classes through the four CIPP components, with a specific focus on the role of the final *tasmi'* activity as a tool for evaluating the "Product" component.

Data collection involved three techniques: participant observation of the learning process and the implementation of the final *tasmi'*; in-depth interviews with key informants; and the review of institutional documents such as the curriculum, syllabus, *tasmi'* guidelines, and evaluation results. Research instruments included open-ended interview guides based on the CIPP component framework, observation sheets, and documentation study guidelines.

The study ensured data validity through source and method triangulation. Source triangulation involved comparing information from various informants and official documents, while method triangulation involved comparing findings derived from interviews, observations, and documentation. Data analysis utilized the Miles and Huberman interactive model, comprising three activity flows: data reduction (categorizing data based on CIPP components), data presentation (in narrative text), and conclusion drawing (verified through triangulation).

3. Results

This study evaluates the Qur'an Memorization Program through the Final *Tasmi'* activity in the *Tahfidz* Class at SMPIT Insan Madani Palopo using the CIPP (Context, Input, Process, Product) model. Data were collected through observation, interviews, and documentation, then analyzed qualitatively. The results of the study are presented based on the four components of CIPP evaluation as follows:

Context Evaluation

The context evaluation focuses on the goals of the program, as well as the vision and mission of the Qur'an Memorization Program through final *Tasmi'*.

a. Program Objectives

The Qur'an Memorization Program through final *Tasmi'* aims to strengthen students' memorization. However, mapping of individual student needs has not been carried out in depth, even though each student's memorization ability is different. The school sets general memorization targets: a regular class of 3 juz and a boarding class of 5 juz. The orientation of the program is more toward meeting curriculum targets than toward fostering awareness of memorizing the Qur'an. This is as expressed by the principal:

"The main goal is to strengthen memorization. If the program suits students' needs, we have not yet confirmed what the child needs or how much. We only use targets. Regular: 3 juz; boarding: 5 juz." (Bidu, 2026).

b. Program Vision and Mission

The Qur'an memorization program in the *tahfidz* class does not yet have a specific vision and mission. The direction of the program refers to the school's vision and mission, which is to form a pious generation that internalizes Qur'anic values. The principal explained:

"We do not have a specific vision and mission of the Qur'an program. So the vision and mission used by the school's vision and mission include a righteous generation." (Bidu, 2026).

Observations show that the school environment does not display of specific vision and mission for the Qur'an Memorization Program in the school environment.

Input Evaluation

Input evaluation includes three aspects: human resources (teachers), facilities and infrastructure, and teaching materials.

a. Human Resources (Teachers)

SMPIT Insan Madani Palopo does not have formal criteria in the selection of *tahfidz* teachers due to limited human resources. The school does not set a minimum number of memorizations as an absolute requirement. Teachers' backgrounds vary; some have memorized 1-2 juz, while others have memorized more than 10 juz. The Principal stated:

"Meanwhile, this is according to human resources only. There are no specific criteria. The important thing is that he has a sincere intention, wants to interact with the Qur'an, wants to guide children." (Bidu, 2026).

Nevertheless, efforts are underway to standardize the minimum requirements for teachers: good Qur'an recitation, memorization of at least 29 and 30 juz (or 5 juz for new teachers), and commitment to training. Teachers participate in periodic training through weekly tahsin, evaluation meetings, teacher upgrades, and training from the Central Wafa.

b. Facilities and Infrastructure

The facilities and infrastructure of final *Tasmi'* are relatively simple because activities are carried out at each student's home. The main need is a conducive space prepared by parents. Loudspeakers are not required, as the muffling is done individually. The school supports teachers' transportation costs. The principal explained:

"If the means, *tasmi'* ends if the exam passes the exam, there are no facilities needed, because it is in each person's house. Most teachers are equipped to provide transportation." (Bidu, 2026).

Observations show that daily *tahfidz* learning facilities are in the form of *tahfidz* tables and the Qur'an, with clean and comfortable space conditions. There is no supporting audio-visual media yet.

c. Teaching Materials

The teaching materials for the Qur'an Memorization Program use Wafa and Qur'an books, with lesson plans as teacher guides. Learning includes memorization of the Qur'an and turjuman (translation/interpretation of verses). The teacher prepares a plan for the division of verses that will be discussed at each meeting. The *tahfidz* teacher explained:

"The Wafa and Al-Qur'an books; the RPP also guides us. The material, in addition to memorizing the Qur'an, also includes turjuman." (Fadhilah, 2026).

Process Evaluation

The evaluation of the process includes the implementation of *tahfidz*, the memorization deposit system, and the implementation of final *Tasmi'*.

a. Implementation of *Tahfidz*

Learning using the Wafa method with the rhythm of Hijaz consists of five stages (P1-P5): opening, experiencing, teaching, assessment, and closing. At the teaching stage (P3), the teacher leads a talakhi activity in which the teacher reads the verse and the students repeat it until they memorize it. The *tahfidz* teacher explained:

"Use the Wafa method. This Wafa method is named P1 to P5. If talakhi is part of Wafa that enters the P3 teaching method." (Rekamitah, 2026).

This method is considered to be running well, but memorization achievement still varies depending on each student's willingness and ability.

b. Memorization Deposit System

Memorization deposits are carried out daily with three types of deposits:

- 1) Ziadah: new memorization (minimum 5 lines)
- 2) Muraja'ah: repetition of memorization (done in pairs with friends)
- 3) Turjuman: translation (deposited with the teacher)

The *tahfidz* teacher explained:

"Every day, the target is at least 5 lines to deposit. Every day there are three deposits: ziadah deposits, muraja'ah deposits, and turjuman deposits." (Firman, 2026).

Students make deposits in rotation according to the readiness of the students; if there is not enough time, deposits resume during breaks or on the way home.

c. Final *Tasmi'* Implementation

Final *Tasmi'* is held once at the end of the even semester of grade IX at each student's home. The goal is for parents and families to witness the achievement of memorization firsthand. The assessment includes memorization, fluency in reading, and tajweed. Guru *tahfidz* stated:

"The system is one-time at the end of the 9th-grade semester. It is carried out at each student's home so that it can be witnessed directly by parents." (Rekamitah, 2026).

Observations show that the atmosphere of final *Tasmi'* is solemn, with parents playing an active role in preparing a conducive place.

Product Evaluation

Product evaluation includes memorization achievement and fluency in student reading.

a. Memorization Achievement

The minimum target of memorization for 3 years is 3 juz (1 juz per year). However, student achievement varies. Of the 73 9th graders:

- 1) 42 students (58%) achieved the target of at least 3 juz
- 2) 31 students (42%) have not reached the target (1-2.5 juz)
- 3) Some students exceeded the target by 5, 7, or even 12 juz

The *tahfidz* teacher explained:

"Grade 7 should have a minimum target of 1 juz, grade 8 1 juz, grade 9 1 juz again. So there are 3 juz in all. But it is adjusted again to the ability of each student." (Firman, 2026).

One student revealed:

"The number of juz that I have memorized is 3 juz. Juz 30, juz 29, and juz 1." (Aidhatunnisa, 2026).

b. Reading Fluency

In general, students' reading after participating in the final *Tasmi'* has reached a good level of fluency. Most students can read with tartil and follow the rules of tajweed. However, some students still make mistakes, such as in long harakat and buzzing.

The *tahfidz* teacher stated:

"In general, students who take part in the final *tasmi'* are considered to have good tajwid, makhroj, and fluency." (Firman, 2026).

Students feel an increase in fluency after *Tasmi'* ends:

"My reading is now getting smoother, and I can still say that I am fluent. After participating in *Tasmi'*s activities, it finally felt like plong." (Bakar, 2026).

Table 1. Summary of CIPP Evaluation Results

Components	Key Findings
Context	Purpose: strengthen memorization; target 3 juz (regular) & 5 juz (boarding); there is no specific vision and mission yet; more orientation on curriculum fulfillment
Input	Teachers: no formal criteria yet, varied backgrounds, periodic training; Facilities: simple (in the student's home); Material: Wafa and Qur'an books
Process	Wafa method (P1-P5); daily deposits (ziadah, muraja'ah, turjuman); <i>Tasmi'</i> finally, at the end of the even semester of grade IX
Products	58% of students achieve 3 juz; reading fluency is generally good; Students feel improved and proud

4. Discussion

The research, conducted at SMPIT Insan Madani Palopo in May 2026, examines the Qur'an Program through final *Tasmi'* as an educational reality using the CIPP (*Context, Input, Process, Product*) model. The study used interviews, observations, and documentation to gather data on tahfidz classes. The data were then interpreted qualitatively and synthesized into conclusions based

on the relationships among the findings. Through this analysis, the research findings are formulated as follows.

Context Evaluation of the Qur'an Program through the final Tasmi' Activity in the Tahfidz Class

Reading the context shows that the Qur'an Program in the *tahfidz* class of SMPIT Insan Madani Palopo has a clear orientation: strengthening student memorization. However, the relationship between the program and individual needs has not been studied in depth, even though each student's memorization ability is different. Schools direct regular classes at the 3 juz target, while *boarding classes* are at the 5 juz target; the orientation is closer to the completion of the curriculum than to the formation of an intrinsic awareness of the importance of memorizing the Qur'an. This program also does not have its own vision-mission; Its visionary direction still follows the vision and mission of the school in forming a pious generation through the internalization of Qur'anic values.

In educational settings, the goal is to provide a horizon that determines the direction of a program. Abshor et al. found that the context of the *tahfidz* program was in accordance with the objectives of the institution and supported by adequate resources to improve the memorization of the Qur'an; However, only 20% of participants met the 4 juz targets, so the gap between onboarding and the actualization of results is still visible. (Abshor et al., 2024). This pattern is intertwined with the findings at SMPIT Insan Madani Palopo, where student achievements are diverse, and some have not met the targets. Because the purpose of the Qur'an Program in *tahfidz* classes remains general and has not been broken down into individual measures, the success of the program is difficult to assess objectively for every student.

The strategic role of goals in directing goals, policies, and actions towards the visions and missions was emphasized by Imas Patmawati, Miftah Nurul Ma'arif, Euis Hayun Toyibah, and Cici Rasmanah (Patmawati et al., 2023). Meanwhile, the Qur'an Program in the *tahfidz* class does not have its own vision and mission. Nugroho and Ridho's findings show that good vision-mission documentation provides a clearer orientation for the program in operational decision-making and goal achievement (Kukuh & Achmad Rasyid, 2024).

The implementation of the Qur'an Program through final *Tasmi'* at SMPIT Insan Madani Palopo falls under the school's general vision and mission: to form a pious generation that internalizes the values of the Qur'an. The absence of specific program formulations may obscure the orientation of operational decisions and weaken the focus on achieving objectives. This situation is not in line with education quality planning, which places the vision, mission, and goals of the institution as the foundation for all quality strategies and policies (Hidayat, 2022).

Input Evaluation of the Qur'an program through Final Tasmi' Activities in the Tahfidz Class

When the information of the principal and *tahfidz* teacher is linked to the facts in the field, it can be seen that there are limitations as well as room for development in these three input aspects. In the *tahfidz* learning structure, teachers are the main subjects that help shape the quality of the process. However, SMPIT Insan Madani Palopo lacks formal qualifications and has not set a minimum memorization achievement due to limited human resources. The principal places sincerity of intention, willingness to interact with the Qur'an, and willingness to guide students in memorization as more fundamental considerations.

At the practical level, there are still minimum ability standards that are pursued for *tahfidz* teachers of SMPIT Insan Madani Palopo: good recitation of the Qur'an with proper tajweed, memorization of at least juz 29 and juz 30 or five juz for new teachers, accompanied by a commitment to increase memorization and follow tahsin continuously. This shows that although it has not been established as a formal policy, teachers' awareness of the need to develop competencies has grown in teachers.

Teacher competence is not understood as a state that has been completed, but as a capacity that continues to be formed through periodic training so that the effectiveness of *tahfidz* learning increases. At SMPIT Insan Madani Palopo, the process is carried out through tahsin and weekly

memorization deposits, mid-semester evaluation coordination meetings, teacher upgrades, and Central Wafa training. The series of coaching bridges the variety of backgrounds and initial qualifications, so that teaching and accompanying memorization skills can continue to develop.

The management of competency improvement that is systematic and planned allows teachers' abilities to grow regularly and strengthens the effectiveness of teaching in religious educational institutions (Ritongo & Hidayat, 2021). In that context, continuous coaching is an important element for the quality of teaching of *tahfidz* teachers at SMPIT Insan Madani Palopo, especially because their backgrounds and qualifications are not uniform.

The quality of the learning process is determined not only by the development of teachers' capacity, but also by the material structure that enables the process. In Daryanto's thinking, input encompasses the entire range of resources, capital, and strategies projected to bring education towards its goals (Daryanto, 2012). Support for final *Tasmi'* infrastructure facilities at SMPIT Insan Madani Palopo is straightforward because the activities take place at each student's home, not in the school environment.

Facility management essentially presents tools or media so that learning goals can be achieved optimally, effectively, and efficiently (Ritongo & Hidayat, 2021). In final *Tasmi'*, the main need is a conducive space for memorization deposits prepared by parents at their respective residences. Loudspeakers are not mandatory because muffling is done individually. Thus, the success of the activity depends on a cooperative relationship between the school and parents.

The teaching materials for the Qur'an Program in the *tahfidz* class of SMPIT Insan Madani Palopo are in the form of Wafa and Al-Qur'an books. At the same time, teachers use the Learning Implementation Plan (RPP) as a guideline. Memorization of the Qur'an is combined with translations that help students understand the verse's meaning or interpretation of the verse. This configuration keeps learning from memorizing verses in memory, but rather moves of toward constructing meaning. Therefore, the suitability of materials with the needs of students and their development, contextually and comprehensively, is important for the quality and effectiveness of learning.

Process Evaluation of the Qur'an Program through Final *Tasmi'* Activities in the *Tahfidz* Class

The findings of the study show that *tahfidz* learning has been managed quite well, although there is still room for development in all three aspects of the process. The Wafa method with the rhythm of Hijaz is a pedagogical path used by teachers of SMPIT Insan Madani Palopo. The movement is organized in five stages, P1-P5: opening, experience, teaching, assessment, and closing. At the teaching stage (P3), *talaqqi* is implemented through the teacher reading of verses, which students then repeat until they memorize them.

The effectiveness of *talaqqi* in the process of memorizing the Qur'an was also found by Muktafi and Umam (Muktafi & Umam, 2022). The role of repetition in this method relates to the principle of *tahfidz*, which treats repetition as a means of memorization. Syafei, Basyar, and Akmansyah further showed that direct interaction between teachers and students in *talaqqi* improved reading quality and memorization (Syafei et al., 2025).

The method used is considered to be able to support the implementation of the program well. However, the results are still shaped by students' will and capacity. Students with strong wills tend to memorize faster, while others take longer. Thus, the effectiveness of the method does not work in a vacuum; its effectiveness depends on the individual's motivation and ability.

Deposits at SMPIT Insan Madani Palopo are available every day in three forms: *ziadah* as new memorization, *muraja'ah* as repetition, and *turjuman* as translation. The minimum of five rows per day, but student capacity allows for more. Elsa and Reza Maulana D. found that periodic repetition through *muroja'ah* plays a role in keeping verses from being forgotten as well as strengthening memory. Flexible practices in various places and times also support reading fluency and accuracy of reading when paired with *tajweed* learning (Elsa & Maulana D, 2025).

The deposit structure at SMPIT Insan Madani Palopo requires daily *muraja'ah*. In practice, students are paired and assess each other on *muraja'ah* deposits, while the teacher listens directly to

pilgrimage and turjuman. This pattern connects three orientations at once: expanding memorization, taking care of the verses that have been remembered, and understanding the translation. This practice is in line with the view that *muraja'ah* is a staple element of *tahfidz* to prevent forgetfulness and maintain memorization (Sa'Dulloh, 2008).

Final *Tasmi'* serves as the final evaluation of the Qur'an Program after students pass *tahsin*, *tahfidz*, and regular deposits to the coach. At SMPIT Insan Madani Palopo, the activity took place once at the end of the even semester of grade IX. The selection of the student's house as the location presents parents and families as witnesses to these achievements. This practice is intertwined with the concept of *Rahmatin*, which interprets *tasmi'* as an activity of listening to the memorization of the Qur'an, both individually and in groups. The assessment includes memorization, fluency, and *tajweed*; thus, the teacher assesses student development, and parents witness it directly.

Product Evaluation of the Qur'an Program through Final *Tasmi'* Activities in the *Tahfidz* Class

In the realm of products, the reality of the memorization of SMPIT Insan Madani Palopo students shows varied achievements. Some have met the goal of 3 juz, while others have not, because memorization progress varies with their abilities. The similarity of institutional targets, thus, is faced with differences in individual capacities. The goal is built in stages: at least 1 juz in class VII, 1 juz in class VIII, and 1 juz in class IX – so that the total amounts to at least 3 juz in 3 years.

Fluency, *tajweed*, and *makharijul* letters are the dimensions that mark the success of the *tahfidz* program. The three were formed in an integrated manner in *tahsin* (Wafa) and *tahfidz* groups at SMPIT Insan Madani Palopo. Umamah Rizky Amalia, A. Mujahid Rasyid, and Ikin Asikin show that *tasmi'* makes memorizers realize errors in the pronunciation of letters or *harakat*, so that attention to memorization becomes more directed (Amalia et al., 2024). Wahyudin's findings also show that *Tasmi'* supports increasing the memorization of the Qur'an because the process of adding and repeating memorization can be undertaken without easily experiencing boredom or fatigue. (Wahyuni & Aisyah, 2020)

The final *tasmi'* presents the overall results of the learning journey through the quality of reading and the number of memorizations. In general, after these activities, the smooth running of SMPIT Insan Madani Palopo students is in the good category. Mistakes in the length of the *harokat* and the buzz are still seen in some students, but the overall quality is considered good, smooth, and fluent. This achievement grew from routine training and special preparations before the final *Tasmi'*.

For students, final *Tasmi'* is not only about increasing fluency but also brings pride and relief after the activity ends; *muroja'ah* supports the maintenance of memorization. This aligns with Awalina Barokah's view that cognitive orientation in learning strategies can create meaningful experiences while providing space for student activity; the learning process needs to account for differences in each individual's cognitive development needs to be understood in the learning process (Barokah et al., 2024). This diversity of understanding is formed through internal factors in the form of individual motivations and abilities, as well as external factors that include parental support and the learning environment.

5. Conclusion

Based on the evaluation of the Qur'an Memorization Program through the Final *Tasmi'* activity in the *Tahfidz* Class at SMPIT Insan Madani Palopo with the CIPP (Context, Input, Process, Product) model, it was found that this program has run quite well, but still has some weaknesses. In the context evaluation, the program aims to strengthen students' memorization with a target of 3 juz (regular) and 5 juz (boarding). However, it has not been adjusted to students' individual needs and lacks a clear vision and mission. Input evaluation showed that schools did not yet have formal criteria for the selection of teachers with varied backgrounds. Still, teachers received periodic training, simple facilities, and teaching materials using Wafa books and the Qur'an. The evaluation of the learning process was conducted using the Wafa method with daily deposits (*ziadah*, *muraja'ah*, *turjuman*) and final *Tasmi'*, conducted once at the end of the even semester of grade IX.

Product evaluations showed varying memorization achievements, with 42 out of 73 students (58%) achieving the target of 3 juz, while students' overall reading fluency was adequate.

This study recommends mapping individual student needs, formulating program-specific visions and missions, developing teacher qualification standards, and increasing attention to students who memorize slowly. The limitations of this study include a qualitative approach that cannot be generalized, limited data collection time, the exclusion of parents as a data source, and limited program documentation. Further research is suggested using a quantitative or mixed-method approach, longitudinal research, comparative studies between schools, and the development of more standardized evaluation instruments to measure the effectiveness of the program more comprehensively.

6. References

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